/177 cont./

604 laugh, but nothing more. The uncle's wife is to be called aunt and she receives the nephew's blessing because she is older. He may not joke with her. Should she become a widow (echui), the nephew may not marry her because he must respect her. We have not been able to find any information that might make one suspect avuncular or amitate relations.

605 Cousins of the first degree, paternal and maternal, respect each other and avoid aggressive attitudes among themselves. Between male cousins presents of harvest produce may be made, which is not done with the female cousins, for they live with their respective husbands.

602 The parents of married couples call each other compadre (compale). There is no difference of comportment between them; the greeting is given by the first one to see his compadre.

606 Sexual relations between father-in-law and daughter-in-law are
● [835] prohibited, just as between son-in-law and mother-in-law. There are cases in which the parents-in-law do not care for their son-in-law, and also in which the parents-in-law do not care for their daughter-in-law.

607 Following the general standards of conduct, EGO shows more respect toward his older brothers-in-law than toward the younger ones. A man may not cohabit with the wife of his brother, which is characterized as "mucha grosería" /great rudeness/. The husband may cohabit with the sister of his wife,
[587] but it is characterized as "muy feo" /very ugly/. The marriage of a man to the widow of his brother or that of a woman to the widower of her sister is also regarded as wrong. Relations between brothers-in-law are cordial; "they respect each other as though they belonged to the same family."

The brothers and sisters of the husband treat the brothers and sisters of the wife as compadres. They may marry each other.

[602] /178/ The sons of the brothers and sisters of the father are nothing to the sons of the brothers and sisters of the mother. They do not speak to each other.

/183 cont./

605 proscribed. With respect to relations between cousins, they
835 state that whoever has them cannot pass the Páramo /crests of the cordilleras/ (Guanacas, Delicias, Moras), because the tiger will eat them. They add, however, that nothing will happen to them if such unions take place without any prelude, laughter, or merriment.

582 In deciding upon the spouses there exists a very singular
551 cultural trait. A man never chooses his future wife from among women bearing his own surname. Thus, a Muse does not choose a Muse for his wife, although she may live in another parcialidad. They believe that there may be kinship relations
551 between them. Cases in which a husband and wife do have the
582 same surname are very rare, and when that happens the husband
851 endeavors to introduce his wife by her mother's name. A case that we were able to observe unexpectedly was during the baptism of a baby girl solemnized in the church at Inzá. For elementary reasons we are concealing the names of the actual parents, and we shall suppose that the father is called Manuel Kiguasú and the mother María Kiguasú. In order to register the baptism of the child, the priest asked for the name of the parents. "Manuel Kiguasú," answered the father of the child, but upon being asked the name of his wife, he did not say that she was called María Kiguasú, as in reality she was, being the legitimate daughter of a Kiguasú, but María Vitechi, a name inherited from her mother. The case acquires more importance if one takes into account the fact that the so-called Manuel Kiguasú is a mestizo
551 who lives among the "whites" and deals with them. We found
582 the same situation in the genealogical record of the family of Nicanor Guagás of the parcialidad of Calderas. Rosario Ido, widow of Nicanor Guagás, bears the name of her mother, a native of the parcialidad of Cuetando, and not that of her father, Agustín Guagás, she being a legitimate daughter. Although in the same records Nicolasa Guagás does not conceal her surname in mentioning that of her deceased husband, Manuel José Guagás, a marriage authorized by the Church, for Nicolasa states that she is her husband's niece. The name of the nuclear family, that is to